

G O R E, Mayor.

*The Wisdom of Charity to
the Poor.*

Dr. STANHOPE's

Spittal Sermon,

On Wednesday in Easter-week, 1702.

G O R E, Mayor.

*Cur' Spial' tent' (Hebdomada Paschæ)
apud Drapers Hall Domum Manco-
nal' Jacobi Bateman Mil' un' vic'
Civitat' London (ss.) Die Mercur'
viii die Aprilis 1702, Annoq; Re-
gine ANNÆ Angl', &c. Primo.*

THIS Court doth desire Doctor
Stenhouse to Print his Sermon
preached before the Lord Mayor, Al-
dermen, and Governors of the several
Hospitals of this City, at the Parish
Church of Saint *Brides* this Day.

ASHHURST.

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A
S E R M O N

Preach'd before
The Right Honourable
The LORD MAYOR
AND
COURT of ALDERMEN
OF
L O N D O N:

And the GOVERNORS of the
Several HOSPITALS of that CITY,
At St. Bridget's Church:
On *Wednesday* in the *Easter-week*, 1702.

By GEORGE STANHOPE, D. D.

LONDON, Printed for RICHARD SARE at Grays-Inn
Gate in Holborn. 1702.

A
SERMON

Preach'd before

The Right Honourable

The LORD MAYOR

AND

COURT of ALDERMEN



AND

And the GOVERNORS

Several HOSPITALS of the CITY

At St. Dunstons Church

On Wednesday in the Easter-week, 1702.

By GEORGE STANNHOP, D.D.

LONDON, Printed for RICHARD SMITH at the Gun in Pall-mall 1702.

St. LUKE XVI. 9.

And I say unto you, Make to your selves Friends of the Mammon of Unrighteousness, that when ye fail they may receive you into everlasting Habitations.

MY Text is the Application of that well-known Parable concerning the *Unjust Steward*. Who finding that he shou'd for wasting his Master's Goods be dismissed from his Office, provided against that Misfortune at his Master's Expence; And by dealing secretly with the Debtors of his Lord, and making false Entries into his Books of Accounts, contrived to secure himself a Maintenance, by way of Return for the Summs he had remitted. The Dishonesty of this Practice it was not for our Saviour's Purpose to take notice of; And therefore his Silence ought not to be understood as any Approbation of it: But the Wit and provident forecast of the Man, he thought deserved Commendation, And in this respect only it is, that the Words now read propose him for Our Pattern. For, after reproaching the *Children of Ver. 8.* *Light* with being less wise *than the Children of this World* are in their Generation, it follows here, *And I say unto you, Make to your selves Friends of the Mammon of Unrighteousness, that when ye fail, they may receive you into everlasting Habitations.*

The only Difficulty in the Words is what we are to understand by the *Mammon of Unrighteousness*: Which may be easily removed by observing, that our Lord at

the *twelfth* verse plainly opposes the *Unrighteous* or deceitful *Mammon* to the *True Riches*. Meaning thereby, not that Wealth which is gotten by Deceit, but that, which if trusted to, will certainly deceive and deal unfaithfully by us: As by the *True Riches* he does not understand those Riches, which are therefore so called because the fruits of Justice and Integrity, but those which are lasting and substantial and may safely be depended upon. It is not improbable therefore, that the *Mammon of Unrighteousness* may intend the same thing here; and the rather, because the very next Words after this Expression make our *failing* the Argument, why it should be employed to this purpose of securing an everlasting Habitation.

Thus it is a Command of universal extent, and concerns all who have the opportunities of expending the transitory Goods of this Life, so as may turn to some account in the other.

In treating of the words then, I shall confine my self to these *three Particulars*.

First, I shall observe to you the manner of expressing this Duty, as it lies in those words, *Make to your selves Friends of the Mammon of Unrighteousness*.

Secondly, I shall lay before you the Motive used to quicken us in the performance of that Duty, which I take to be contained in those words, *when ye fail*.

Thirdly, The Advantage we shall reap from it, which is, being *received* by this means into *everlasting Habitations*.

It must not be expected that I should say upon this Subject what each of these Heads will bear; but I shall make it my Business to offer such things only, as the design of this Parable, and the relation my Text stands in to it, render most pertinent to be insisted on.

First,

First, I observe to you the Duty it self, and the manner of expressing it, *Make to your selves Friends of the Mammon of Unrighteousness.*

It is very probable, our Saviour chose to express himself after this manner, with regard to the Methods of the unjust Steward, who took Sanctuary in the Gratitude and Friendship of others, when the Favour of his own Master had forsaken him. But, had there been no such particular Allusion to the Parable, Reasons enough might have induc'd him thus to speak. For I think it will be acknowledged, that no Virtue in the World is equal to this of Charity to the Poor, for the Admiration it excites, and the general good Acceptance it finds. They, whose Condition disables them from practising it, yet wish with all their Souls they could: And even those sordid Wretches, who have the Power but want the Will to practise it, cannot forbear approving them that do. We can very hardly forbid our selves conceiving a just Indignation at the Prosperity of that Man, whose Vices, or Vanities, or ill-natured Pride draw all his Plenty to center entirely in himself, and make him look down upon all below him with an hard-hearted Negligence and Disdain. And as little can we find in our Hearts to grudge that good Man any of his Blessings, who seeks no other advantage from his Abundance, than to imitate the Distribution of the *Manna* heretofore, and fill up what falls short in another's Measure by that which runs over in his own. They that taste the Fruits of this Grace must needs love it, because this is in effect to love themselves; and they who stand in no need, and receive no immediate Benefit of it, cannot so far put off Humanity and good Nature, as not to rejoyce, when they see a Disposition of Mind which proves a publick Blessing to all that come within

its Compass, and which desires above all things and wishes it could become so to all the World. And indeed, when the matter comes to be duly considered, these vast Applauses, and universal Approbations are perhaps more justly owing to this Virtue than to any other. For in other Cases Men may be virtuous for their own private and present Advantage; Justice secures us from Infamy and Punishment; Temperance preserves our Health; Frugality encreases our Estate; Hospitality engages equal returns of Kindness; but Charity is taking from our selves what we are naturally apt to be fond of for the sake of doing good to others: And therefore this is made the sum of a Christian's Duty, and we find the whole of what we owe to God and our Neighbour comprehended in that instance of doing well out of Love to God, and doing good to our Brethren for his sake. And of all the good we do or can do that is the bravest and most commendable, in which we look upon God as our Pay-master; and, without expecting any Requital in present, are well satisfied to wait for a long distant Recompence till the Resurrection of the Just.

And a Recompence then we shall be sure to have; For, if the good Opinion of Men be worthy our Esteem, the Testimony and Favour of God is greater: This is the most valuable Consideration therefore, that such a wise and generous Management of the Plenty we enjoy makes God and Christ our Friends. The communicating those Blessings and Happinesses we partake of is the most effectual way of copying after the Excellencies of that adorable Being, who created all things for their own Benefit, and made every work of his Hands in its kind amiable and good. But of all instances of Bounty none can be more acceptable, than that which tends to the Relief and Comfort

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of distressed Man. When we use our Brethren with a becoming Tenderness and Respect, and think it an Injury to the great Original above, to stand unmoved, and patiently to see his Images here below fullyed and deformed, with Sicknes or Poverty, Nakednes or Contempt, without endeavouring to help their Weaknesses, and to redress the Miseries they groan under. So becoming every Man, so agreeable to the mighty God, does even Reason shew a publick Spirit and compassionate Temper to be. But especially the Gospel encourages this Disposition, by that marvellous Condescension, whereby our blessed Saviour interprets our Kindness to the Poor, as done to Himself; and declares, that those who cloath and feed the Hungry and the Naked do cloath and feed Christ; that they shall be accounted His Benefactors and His Creditors, and reckoned with, and recompenced accordingly. If then the Praises and the Blessings, the Intercessions and Prayers of all those thankful refreshed Bowels who taste and live by our Beneficence; If the universal Applause and Approbation of those who see only, but only seeing must needs allow, and secretly at least commend our Charity: If lastly, the having it in our Power to imitate God, and not only to imitate, but to render him our Debtor; In a word, If the Consent and good Liking of the worst, as well as the best Men; If the inward Complacencies of ones own Mind, and those sweet Satisfactiones which in a wonderful manner accompany such Works; If the Blessings of this World, and the Blisses of the next, are of any Consideration; we can never want Motives to recommend this Virtue: And it must be confest, that that which ingratiates us so mightily, and contracts such firm Obligations, such mutual Endearments, such sweet Complacencies with God, our Selves, and all Mankind,

Mankind, could not be more properly, could not be more truly represented, than by this most significant Phrase, chosen by our blessed Lord, of *Making Friends to our selves by the Mammon of Unrighteousness.*

II. Thus much may very reasonably be gathered, from the Terms in which the Command is here propounded to us. But to all this there is added a very quickening and powerful Motive, which seemeth to me couched in these words, *When ye fail.* This *failing* therefore is my *second* Head, and answers to the Steward's loss of his Employment in the Parable: And as he there was not only put out of his place, but called to an account too, so it presents *Two* Considerations to us in the Application: *First*, That this *Mammon of Unrighteousness* is not our own; and *Secondly*, That it is given us in trust.

The Former of these infers, that the having or the losing it depends upon the pleasure of another; and the Latter, that we must be answerable for the Management of it for the time we are permitted to use and enjoy it.

First, By *Failing* here is meant, that this *Mammon of Unrighteousness* is not our own; but the having or losing of it depends upon the pleasure of another. The Accusation brought against this Steward, was that he had wasted Goods, which were not His, but his Master's. And the comparing Us to that Steward was designed, no doubt, to awaken in us this necessary Remark, That our Possessions are only lent and permitted to our use, but that still the Property is not in Us but in the great Lord, to whose Service and Family we belong. And this one would think there should be no great occasion to put Men in mind of, who converse every day with Losses and strange Accidents,

cidents, and have their Memories refresh'd by continual rises of new, the falls of ancient Families, and the infinite changes and vicissitudes of Fortune. These all shew how unstable our Enjoyments are, and to those who rightly consider them, they appear plainly to be the work of a wise and over-ruling Hand. And then, What shall we say to the Wars and Invasions, the Robberies and Piracies, the Earthquakes and Pestilences, the Fires and Inundations, the Shipwrecks, and Storms, and Blasts, nay the Corruptions of Courts of Justice, the Forgeries and Subornations, the Vexations and Oppressions of Bribery and perverted Law; the innumerable chances of Life, and the almost as numberless variety of Deaths? Can we see, can we consider these, and will they still suffer us to be so stupid, as to call any thing Ours? This they forbid in whatever respect we look upon them; But if interpreted in the religious and true Sense, What are they all in reality, but so many Methods of taking our Stewardship from Us, or Us from Them? So many instances of His Justice and Sovereignty, whose all things are, and who ordains or permits all these ways of dispensing to every Man severally as he will; whose right is so absolute, and his property so entire, that he cannot do wrong to any, however he thinks fit to put down one Man and to set up another. Indeed so exceeding slippery are our best Enjoyments, expos'd to so many and so violent Hazards; And if nothing of that kind break in upon them, so very fading and transitory; so short this little term of Life, and so swift in its Passage, even when longest, even when most undisturbed; that I must needs approve, and cannot but beg leave to set before you that ingenious Comparison made by one of the Fathers; *St. Chrysostom.* wherein he resembles the World to a Tree by the Way side, under which first one Traveller refreshes himself and eats

eats of its Fruit; and, when He is called off by his Business and his Journey, then Another and Another: The Persons under it are perpetually shifting, and all they can pretend to there is only some present Ease and Entertainment; But as for the Tree, the whole Title of That is not in any of the Men that live upon its Fruit, or lodge under its Shade, but solely in the Lord of the Mannor, upon whose Waste it stands. The Application is most natural and easie; for, is there any thing plainer, than that the Condition of Mankind here is like that of a wayfaring Man, always in motion? The utmost Benefit We receive from the Gifts of Providence, amounts only to sustaining one's self a little while, and relieving some present Necessities, A shelter and defender against the Storms of ill Weather, and ill Fortune. But still the Man is but upon the Road, and long his stay there cannot be: Nature hath not appointed Him, nor Me, nor Any of us Owners of this Convenience. A World of other People are in the same way, hastening toward the same place, and they expect the same Accommodations every one in their turn. Our Houses and Grounds, like that Tree, are still the same; but there is a continual Succession of fresh Faces coming into them; And when we have taken all the care imaginable, When we have attained to that, which we fondly but falsely call *Estate* and *Settlement*; still nothing is settled but original Right in the great universal Lord. The Next that comes may be as distant a Dweller, as mere a Stranger to us, as purely accidental, as the next Traveller we meet upon the common Highway. The Fruit and the Shade is Mine now, and will be His then; but that which yields it, belongs to neither of us. And therefore the Psalmist considered this thing very dully, and pronounced a just Sentence, when he called those Men *ignorant and foolish*;

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foolish; who, though they see there is no Remedy, but they must leave their Riches for others, yet flatter themselves with a vain thought *that their Families shall continue for ever, and that their dwelling places shall endure from one Generation to another*; and hope to perpetuate their Memories, by calling *Houses and Lands after their own Names*. Psal. 49.

This is indeed a very Necessary, and may be made a very Profitable Reflection; but so it may be abused, and become a very pernicious one too. For there is a sort of People, who, when convinced of the shortness and uncertainty of their tenure here below, are apt to turn this into an occasion of Riot and all manner of wild and desperate Extravagance. *Let us eat and drink, for to morrow we die*, is then received as the wisest Maxim, and best Rule of Living; And not to snatch the fleeting and perishing Bliss, by indulging Sense and Pleasure, and *making the most of Life*, (as they call it) seems a downright Dotage. Moderation is affected and absurd, and Mortification, Madness in such Mens esteem. The Text therefore, by putting us in remembrance that we shall *fail*, like that *unjust Steward*, directs us to a *second* and more pressing Consideration; and shews, not only that this *Mammon of Unrighteousness* is not our own, and at anothers disposal; but likewise, that it is given us in Trust, and consequently We are accountable for the use and management, during the little time of its being left in our Hands.

The Office and Character of Stewards does not only imply, that we are removable at pleasure, but as St. Paul well observes, it requires moreover, *that such Men be found faithful*. It plainly speaks a Confidence reposed in them, a Confidence for which they are answerable; 1 Cor. 4.

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and the Proceedings in this Parable shew, that they shall surely be called upon to answer for it: That an Impeachment of Waste will one Day be brought against those that have committed it; and that our Lord will not tamely put up the wrong done to Him, when his Goods are consumed upon our Lusts, or squandered away in vain and unprofitable Expences.

And, in truth, the former Consideration does in a great measure depend upon This. The Uncertainty of our Possessions, and the changing their present Occupiers upon the being liable to be questioned for the use of them. For among other reasons of that Providence, which distributes the Advantages of this World, One is the Desert, or the Defects of the Persons to whom they are distributed.

Thus Some Mens Virtues are blessed with a large increase on purpose to make them Instruments of Mercy and doing good. To Others Riches are given with a design of trying their Dispositions; whether the feeling they have of God's Bounty towards themselves, will prevail with them to imitate that Excellence. If they have not this effect upon the Mind, they render the Occupiers the more inexcusable, and leave no place for pleading want of Ability and Opportunity to do better. And on the other side, when these Opportunities are neglected and abused, God often transfers them into a more worthy Hand; He permits the Luxury of a prodigal Heir, the Violence of an Enemy or Oppressor, or the Fraud of some crafty Over-reacher to change the Property, and place the Blessing in another Family, and thus lets out this Vineyard too, to Husbandmen who will render him the Fruits in their Season.

Solomon

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Solomon hath made the Observation long ago in that Prov. 13. 22. very remarkable Passage to this purpose, *A good Man leaveth an Inheritance to his Childrens Children, and the Wealth of the Wicked is laid up for the Just.*

And Job to the same purpose. *This is the Portion of a wicked Man with God, and the Heritage of Oppressors which they shall receive of the Almighty. Though he heap up Silver as the Dust, and prepare Raiment as the Clay; he may prepare it, but the Just shall put it on, and the innocent shall divide the Silver.* Job 27. 13, 16, 17. This, I say, is sometimes done, and that is enough to prove that Men are accountable. But whether the Justice of God be thus visible or no at present, yet it is manifest the time of our Stewardship cannot continue always. Death will one day displace us, and when we are thus put out, there is an universal Reckoning from which none can be exempted. A Reckoning, which this very Person himself who is our Master, and our Judge, hath peremptorily declared will chiefly turn upon that great Enquiry, *Whether we have fed the Hungry, clothed the Naked, visited the Sick;* That is, performed all the good Offices of Compassion, as proper Objects and Occasions have presented themselves to us. And They who cannot discharge their Consciences upon this Article, shall be lookt upon as Betrayers of their Trust; cast out of their Lord's Favour for imbezelling his Goods, and doomed to everlasting Punishment, for their base Inhumanity and perfidious Injustice.

This Motive then to our Fidelity taken from our *Failing* is really the most proper and powerful that can be; because it meets with that fundamental Mistake, which is the very Root of all our Miscarriages in this kind, *Is it not lawful for me to do what I will with mine own?* is an Apology frequent in our Thoughts

at least, too frequent in our Mouths, when we are invited to Works of Beneficence and Charity. But alas! we should remember we do but usurp that Sentence, and assume to our selves what we have not. Those words in their true sense belong to none but the Owner, and cannot become Us who are but Labourers in the Vineyard. The Fruits and the Soil are His, and must be disposed of according to His Discretion. He allows us indeed Comforts and Conveniences of Life, he accepts and approves a provident Care for our Families, he does not tye us up to bare Necessities, but gives us leave to consult our Rank and Quality in the World. But when this is done, when not only our Wants are supplied, but also a competent Provision is made for Decency and Convenience; then God and the Poor put in the next Claim, and to overlook these for the sake of Luxury or Pomp, is not only vain and extravagant, but wicked and unjust. It is not enough that we moderate our Expences, satisfy our just Debts to others, and live within what human Laws call our own: But even then too we must be frugal, if not for the Prevention of Injury to our Creditors, or our Relations, yet for the Supply of those, who having nothing of their own, have upon that very account a Right to something of Ours. And therefore *Solomon* hath very significantly exhorted to Almsgiving, by charging us, *That we shou'd not withhold good from them to whom it is due.* And *St. Paul* commands Men to *Labour with their Hands, that they may have to give to them that are in need.* So that it seems Charity is not so much a Gift as a Debt; And an universal Debt too, if even those who work hard for their own Livelihood, are not exempted from some Proportion of it.

Prov. 3. 27.

Ephes. 4. 28.

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But the Other Part of this Argument, that of this *Mammon of Unrighteousness* not being our own, is no less pertinent to the present purpose, than its being a Trust. For does not common Prudence teach every Man to make the best of what he can keep but a little while? To take the strongest Security he can get for a thing that is perpetually in Danger, to lay out what we are afraid of losing in somewhat less subject to Chance, and Rapine? Is not this the Ground of all the Purchases we make, of all the Treasures we commit to Persons of Credit, and places of Strength? Here then is the Advantage mentioned by our Lord, which makes my Third and last Particular; for no Security is so strong, no Repository so safe, no Purchase so gainful, so free from Casualty as This; where by *making to our selves Friends of the Mammon of Unrighteousness*, we provide most effectually against our *failing*, and ensure everlasting Habitations.

The Steward was sensible his Life was not to end with his Office, and therefore if That would maintain him no longer, some other Course must be taken that would. And Our Case is in this respect the same with His. For, though Death or some other Dispensation leave us nothing to manage, yet Death it self does not make an absolute End of us; but leads us to a reckoning with our Master; and a State, for which we are infinitely more concerned to provide, than that we are in at present. The greatest Prudence we can possibly exercise or attain to, is always to keep that Futurity in our Eye, to direct all our Aims thither, and endeavour to make all we have, and all we do, turn to some good account in that most important Affair. And, that our works of Piety and Charity will do so, we have not only this Encouragement of our Saviour's Promise here,
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Matth. 25. 44. but his positive Award to the righteous and merciful Men, to whom, in the Description of the general Judgment, he assigns eternal Life, for having relieved him in his distressed Brethren. And it deserves our notice, that the Sheep on the right Hand and the Goats on the left are supposed equal in the Abilities and Opportunities to do good; that which made the mighty Difference between them at last, was that the one did all the Good they could, the other neglected to do the Good they ought and might have done. Hence St. Paul calls Acts of Mercy and Bounty Seed sown in the Ground, which, at the general Harvest in the end of the World, shall be sure to yield a prodigious Encrease; He charges them *that are rich in this World, that they be not high-minded, nor trust in uncertain Riches but in the living God, that they be willing to distribute, ready to communicate, rich in good works, laying up for themselves a good foundation*; or as the word signifies, a strong Security, *that they may lay hold on eternal Life*. And, as One whom we have already in Bonds cannot get quit of his Obligation, without the most perfidious Dealing that can be; So the same Apostle represents any failure in this point, as a Reflection upon the Honour and Justice of God, which he can never suffer; and plainly intimates, that he would be even *unrighteous, should he forget those Mens good Works and Labour of Love, who minister to the Necessities of the Saints*. And sure then we are of all Creatures most happy, whose Temptations of greatest Danger are thus converted into Occasions of the highest Virtue: When the short, the perishing Dross of this World is improved into a Crown which fadeth not away, for ever in the Heavens. O Let us admire the Wisdom of our good God, who hath instructed us how to dispose of our Wealth to such infinite Advantage; Let us adore his

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Condescension and Love, who accepts of a small part, when the whole is his due, and rewards us for giving back a little of his own; Let us bless him for the precious Opportunities of being merciful; and count it a Favour, that He, who vouchsafed to be made poor for our sakes, did at his leaving the World promise we should have his Representatives the Poor always with us, and that whenever We will We may do Them good, and in Them do Him good. Let us behave our selves as Persons duly sensible what a gracious Master we have, who is only then displeased, when we stand in our own Light, and desires that we would use his Talents to our own Interests. And lastly, let us be sure to remember that this Master will one day be our Judge, and therefore that we must manage all the Gifts he hath entrusted us with, as those that must give an account; Ever studying, and ever praying so to pass through things temporal, that we finally lose not the things eternal.

And now, were I to judge the effect of this Discourse, from the Importance of the Subject, and the Weight of the Arguments contained in my Text, it were no vain Presumption to suppose the Minds of all whom Providence hath qualified for this Duty, resolved upon the thing in general, and only in suspense how to dispose their Liberality, so as might best promote the Honour of God, and the Comfort and Benefit of their indigent Brethren. And this indeed is a very reasonable Care; For since no Man's Abundance can suffice to supply the Necessities of all that lack, Prudence should regulate our Charity, and determine it to the best Objects and most useful Methods. But even that Care is provided for here: The present Solemnity having this peculiar Advantage, that it does not only excite to Alms and great Beneficence, but it furnishes noble
Patterns,

Patterns, and admirable Directions for bestowing them in the most Christian and discreet manner.

This is the Use most proper to be made of that *True Report*, which (not from any Principle of Vanity or Ostentation, but for the better shining of this Light, that Others may see these good Works, and by doing the like, glorifie our Father which is in Heaven) I am now about to make, *Of the great Number of poor Children and other poor People, maintained in the severall Hospitals under the pious Care of the LORD MAYOR, Commonalty, and Citizens of the City of LONDON, the Year last past.*

Here follow'd the present State of Christ's, St. Bartholomew's, St. Thomas, Bridewell, and Bethlem Hospitals: As also of the newly erected Corporation for Work-houses in the City and Liberties of London.

See here, my Christian Brethren, see a Field, fair and spacious, and (blessed be that Grace of God which suggests all our good Counsels to us) a Field already fruitful too. Yet is not the produce so plenteous, nor the boundaries of it so narrow, but there is still room left for fresh Improvements, and need of more Hands to cultivate and enrich it. A Scheme of Charities, which but to name should be effectually to recommend them. Did I say *should be*? Nay it must be so, to all that will give themselves leave to consider, The Excellence and Usefulness of the Works themselves; The Occasions that still call for them; And the Security of all Contributions of this kind being faithfully and prudently applied to the Purposes intended to be served by them. One word upon
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each

each of these I crave your Patience for; And One word will suffice, after the elegant and powerful Labours of those Reverend Persons who have stood here before me.

And *First*, Can you be Men, can you be Parents, can you be Citizens, but especially, can you be Christians, and not applaud, admire, advance a Design so full of Humanity and tender Care, so useful to your Country, so beneficial to Religion, as that which takes up Orphans and little Children, when their Father and Mother forsake them; forsake them not from want of Inclination, but from want of Power to give them Sustenance and Education? The Condition of poor and gentle Babes presents us with so much of helpless Innocence, so engaging a Sweetness, and Prospects so full of Hope, that nothing less than an absolute Degeneracy from human Nature can either admit of any Cruelty to such, or shut out a very tender feeling of their Sufferings and Wants. If those Necessities of many others whom Wickedness and Sloth have brought so low, do, as indeed they justly may in some degree, forbid or check our Bounty; Yet these 'tis sure have neither Powers to supersede, nor Faults to render them unworthy, our Pity and Relief. And if in Cases of this Nature our Compassion do not only supply Provision for the convenient and comfortable Support of Life, but extend to their Improvement by the Methods of profitable and pious Education; the Benefit is such as renders even that Poverty a Blessing, which called them out from a private Family and narrow Fortune, and gave them a Title to the publick Care of so many provident and generous Benefactors. I appeal therefore to You that are Men, whether it be not barbarous and brutish, that any of those little Ones that stand now before You, should be suffered to perish; To You that are Parents, who feel (but

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so feel as to know withal that neither mine nor any other Tongue can express) the Yearnings of a Father, or the Soundings of a tender Mother's Bowels, whether what You would above all things wish, that Others (supposing a Reverse of Fortune) shou'd do for You and Yours, You ought not (as blessed be God it now is with You) with a most affectionate Cheerfulness to do for Them and Theirs. To all Lovers of their Country I appeal, whether a greater Service can be done to the Publick, than by thus instructing Orphans and Poor in honest Industry and useful Knowledge, to render them profitable and eminent in their Generations; Them who but for such Care must have been a dead Weight at least, if not a Scandal and a Burthen to the State. And to all serious Christians I appeal, whether it be not an act of the truest Piety to season such with good Principles betimes, to *train them up while Children in the way they should go, that when they are old they may not depart from it*; To preserve them from those Snares and Temptations of the World, which Penury and Friendlessness would expose these to above the Danger common to other Men, and thus at once to save their Bodies, their Fortunes, and their Souls. So justly hath that Royal Foundation where these noble Designs are so regularly, so vigorously pursued, the Honour of being stiled *Christ's Hospital*; *His*, who is the general Lover of Mankind; *His*, who declares the Kingdom of God to consist of such as these little Children; *His*, who hath told us that every Kindness we do to the least of these His Brethren, we do it unto Him.

St. Bartholomew and
St. Thomas
Hospitals.

This is to carry up and finish the living Temples of the Holy Ghost, but absolutely necessary it is, that some Provision should be made for the Repair of these Temples, when they grow ruinous and shattered through

through accidental Breaches or natural Decay. Age and Infirmities, Sicknefs and Pains, Wounds and Bruises and putrifying Sores are of themselves and in any Condition very heavy Calamities ; But, when all these are aggravated by Poverty, Want of Supplies, and that which follows then of Course, Want of Attendance and Remedies and Friends, renders the Burthen insupportable: And all that Nature then hath left to do is to groan out a Life of Misery, by such degrees as Sorrow and Anguish Loathsomness and neglected Languishings shall waste the Spirits by, and drive out the Soul from its no longer habitable Dwelling. But blessed, ever blessed be those Bowels of Compassion, which by the Support and Encouragement to the Hospitals of *St. Bartholomew* and *St. Thomas*, provide a Sanctuary for, and give new Life to the helpless and wounded: That secure to the Poor those Advantages of diligent Care and exquisite Skill, which many times it is not in the Power even of the Rich and Great to have equal Benefit of: That thus administer Comfort under and Medicines to heal their Sicknefs. This is a noble Instance of our Mercy, and due to human Nature in general ; but when those Aches and Pains, those maimed or bruised or broken Limbs are (as in this case many of them are) the Hand of War, and the effect of Valour and Fidelity in the Service of their Country ; We then owe it in Justice, and ought to consider, that we have Ease and Health at the Expence of these poor Wretches Ulcers and Agonies. And therefore to pour Balm into Their Wounds, is but as to pay back a very little of what we owe to Them, who have stood in the Gap, and hazarded their Lives in Defence of the Plenty we enjoy ; It is not for Us so much to become Theirs, as gratefully to acknowledge Them, who are already *Our* much greater Benefactors.

Bethlem.

But of all that variety of Miseries and Diseases which assault and afflict human Nature, none are more deplorable than those that invade the Seat of Reason, and by Frenzies and Furies so disturb the Imagination, and confound the Measures of the Judgment, that all the Powers of regular Thought, and the very first Principles of Action are quite lost and overturn'd. This is a Subject as hard to bear, as to give a just Representation of; There is somewhat in it so exceeding melancholy and shocking, that I will only suffer my self to beg of all You, that are sensible of the Advantages of being able to transact the Business of this and a better World, that Ye from thence would judge the unparallell'd Calamity of falling into an utter Incapacity for both. Express Your thankfulness then for the Privilege peculiar to Our Species, by encouraging a Charity, which does not only, as the former, contribute to the making Men easier and better, but restores and makes those to be Men again, who through distempered and a disordered Mind had most unfortunately ceased to be so.

Bridewell and
Work houses.

Two other Instances remain behind, necessary, useful, and truly Christian, by which the vicious and dissolute are corrected, and the idle profitably employed. *Stripes* for the *Sluggard*, and a *Rod for the Back of Fools*, are the greatest Charity to themselves, and a mighty Service to the Publick. How many by these Methods might be saved from the Infamy and Punishment of a scandalous Death? How many Souls retrieved out of the Snare and Captivity of the Devil? How many Hands gained to the Publick? How many Properties preserved? How many useful Manufactures improved? If therefore you would indeed advance your Trade, contribute to those Work-houses and Places of Discipline upon Idleness and Pilfering, which endeavour that
*
there

there may be no such thing any longer among us, as an unprofitable Member of the Body Politick. If you would consult the Honour of our Nation, and be at ease from Clamour and Deceit, scatter those Troops of Vagabonds in your Streets, which are the Pest and the Reproach of *England*: And let not Beggary be any longer chosen for a Trade more gainful and easie, than useful Pains in a laborious Vocation. If you would effectually promote Reformation of Manners, bow their Bodies to Discipline, who from being lazy do naturally and quickly grow to be lewd: If you would spare the Lives of your fellow Subjects, let the Scourge and the Task-master prevent the Executioner and the Gibbet: If you would enjoy the Fruits of your own honest Industry in Peace and Safety, put those good Men who pursue these Designs, in a condition of bringing the Apostles Advice into constant and general Practice, *Let him that stole steal no more, but rather let him labour, working with his Hands.*

2. You have seen the Excellency of these Works of Charity; And for the Necessity of your farther Assistance to them, I shall only desire You would seriously reflect upon the happy Effects they have already produced; Upon the much greater Benefit they are capable of producing; Upon the Losses and Calamities these Foundations have sustained, and been greatly streightned by; And upon the noble Examples of those generous and merciful Men and Women, whose Memories deserve to live for ever, since the Fruits of their Liberality have by this prudent Disposal been transmitted to Posterity; And Children yet unborn shall be bound to bless Them, as they shall You, if, provok'd by those Patterns, You shall at once imitate, enlarge, and perfect what they have so wisely, so profitably, so piously begun.

Let

Let me add one more Argument for augmenting these Foundations, which is, That they are a particular Honour to this noble and populous City, and an unanswerable Vindication of the reformed Religion, begun and carried on by Protestants, who by the noble Pomp of these three Days might reasonably hope to convince the Enemies of our Church, that Charity is no less Ours than Their Care: The Difference (we may if we please make them sensible) is, that we do it upon a sounder Principle and to much better Purposes. A few such Receptacles as These, when well employed, turning to better Account, doing Mankind more Good and God more Honour, than many Cloisters filled with holy Drones, whose Cells have been so often found to be but the more specious Nurseries of Sloth, and some of their very Mortifications the most exquisite Luxury.

Nor is there in the last place any Colour for that which Men generally plead in bar to their Bounty, The fear, I mean, of having it neglected and abused: No, the Governors of these Foundations have that peculiar Happiness of engaging the Affections, the Prayers, the Commendations of all good Men, of covering those that would calumniate them with their own Confusion, and of beating from their last Refuge those narrow Spirits which would fain keep themselves in Countenance with this more frequently alledged, than in good earnest believed Objection, of abused Charity. And therefore, were my own Abilities in recommending equal to Yours in managing these Charities, I would make no Difficulty of promising my self a more than common Success, in this august and solemn Audience. The Former God I hope will prosper, and not suffer the Seed I have sown to be cast upon altogether barren ground; And for the Latter, *Right Honourable and Worshipful*, I conclude

clude with exhorting You most earnestly to become every day more and more, what You already are, a common Blessing. Proceed with Vigour in this glorious Work; continue faithful Stewards of other Peoples Liberality, and, in Proportion to your respective Circumstances, cheerful and large Dispensers of your own; May Others see your good Works, and add daily to the Number of them; May You, in your publick and incorporated Capacity never fail till time it self shall fail; and when ye shall (as remember you shortly must) fail in your personal and natural Capacity, may that great Lord above, whose Stewards you have been, receive every one of *You into everlasting Habitations, Amen.*

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